

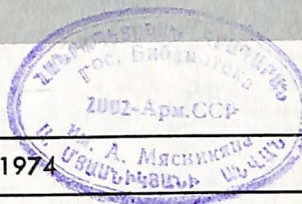


AMAA

Newsletter

FROM THE GENERAL OFFICE OF THE ARMENIAN MISSIONARY ASSOCIATION OF AMERICA, INC.
140 FOREST AVENUE, PARAMUS, N.J. 07652

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1881-84

Editor G. H. CHOPOURIAN

ME VIII

SEPTEMBER, 1974

No. 2

FORBEAR ONE ANOTHER IN LOVE

REV. DR. VAHAN H. TOOTIKIAN*

There is an old story about a man who leaving nineteen camels as his legacy to his three children. His instructions were that the eldest son was to receive the middle a quarter, and the third the fourth of the camels. How do you divide nineteen camels with that kind of arrangement? The man's wishes were to be carried out when the youngest, who was also the poorest, arrived with his sole possession, one camel. By giving his camel, he raised his father's share to twenty camels thus enabling an even division of the father's estate to be made. The oldest son received ten camels, the middle son received five camels, and the youngest received the remaining five camels in addition to the camel he originally donated.

That our Union needs now are committed men and women and churches willing to put themselves into the problem and forbear one another in love. We will benefit and be blessed.

At our recent biennial convention, we had the opportunity to worship together, and hear the Word together, and worship together. God is blessing our

member churches as we seek as individuals to mature in Christ and do all for His glory and praise. Twenty-three churches and three Armenian Evangelical communities constitute the AEU-NA. The unity of our churches through a single union in Christ is not an impossible dream; it is an assured and established reality. We seek to renew at each biennial convention our covenant with God and one another under the banner of Christ's love.

The recent meeting in Waltham College gave us a chance to celebrate this unity and also to launch our One Million Dollar Campaign on the occasion of the 75th Anniversary of the parent organization of our Union, the Armenian Evangelical Union of Eastern States. Our AEU-NA is built upon our basic loyalty to Christ and service to our people — a desire so strong that it led to the founding of the Armenian Missionary Association of America, the missionary arm of the Armenian Evangelical community, which has become a bastion of hope and encouragement. We are called to rekindle our sense of identity and provide a spiritual legacy to the oncoming generations. Let us pray for the renewal of our faith following the example of the first-century Christians and Armenian Evangelicals who preceded us. We wish only to be leaven in the lump in order to save the whole mixture by giving of itself.



Rev. Dr. Vahan H. Tootikian, Minister of the Armenian Memorial Church of Watertown and the elected Moderator of the Armenian Evangelical Union of North America, expressed these related thoughts at various times during the day biennial convention of the Armenian Evangelical Union of North America (AEU-NA) on June 27-30, 1974 at Bentley College in Andover, Massachusetts.

"What our churches need today more than anything else are members who are caught up by the demands of the Gospel and have experienced a deeper level of commitment to it. The primary task of our churches today is to lift members from their lukewarm commitment to a higher plain. If we can do that, then most of our worries about numerical shrinkage will be dissipated. For then it may well be said of us as it was once said of a handful of Christians: These people overturned the world. With such a handful, God may yet build his Kingdom on earth!"

Jirair M. Sogomian (From his "Parish Post")

NOT FOR SELF ALONE

On my way back to the AMAA from an 11-week work in California, I stopped in Detroit for about six days to promote our Association's work in cooperation with the pastor of the local church, the Reverend Jirair Sogomian, whose guidance and arrangements, along with the response of the congregation, was most helpful.

It was April 3, 1974. Mr. Walter Philipian was driving me to the airport for my flight out of Detroit. He had given his car and relevant documents (I lost his registration) and I had used it for about a week. Consequently, I was apologetic and said, "Sorry to have imposed on you. You denied yourself the comforts of a necessity for the sake of the AMAA. I can't thank you enough." The reply of this layman both baffled and pleased me. He uttered this profound thought: "Anyone who lives for himself alone has wasted a lifetime." Next to the promise of salvation through faith, being good stewards of God's gifts is the most central message of the Gospel.

The thoughts of another layman, Mr. Charles Zoolalian of Whittier, California, who recently spent eight work weeks in the AMAA office are apropos:

"Through introspection we realize readily that our present condition and circumstances would be much different without the contributions and influence of loved ones in our lives. What if all of those people that God placed along the way failed to obey God in providing the nurture we need to become what God would have us be. Society is filled with people who are monuments to others obeying God's will in their lives through giving of themselves; life also has on display other kinds of monuments where people are less than what God intended them to be because of the sins of omission, living for oneself alone, and giving leftovers when God wants our best.

(Cont. on page 2, column 3)

401-88

AVEDIS AND PARANTZEM KEZLIAN ENDOWMENT FUND AT WORK

The income of the Kezlian Endowment Fund of \$6,1000 has been at work providing for the ministerial training of an Armenian student for the past four years. The fund was established at the death of Mother Parantzem Kezlian by her surviving eight children. It was so established from her total estate as a result of Mother Kezlian's desire, whose spiritual training had laid the foundation of an understanding that the spiritual edification of our Armenian people was the most urgent and important necessity.



The Rev. Edward S. Tovmassian in eulogizing her said, "Mother Kezlian was a faithful servant of the Lord and a useful and productive steward of God's gifts and talents. Mother Kezlian was a Matriarch of the whole Kezlian Dynasty. God blessed her with a large family and she saw her grandchildren's children. She had eight children, seven of whom she brought forth from the land of 'bondage' to the land of 'Canaan' — to the United States. From the time of the passing away of her husband, Avedis, who died 42 years before Mother Kezlian's death, she raised her children to distinction. She exemplified to them the qualities of undaunted courage, extraordinary ingenuity, imagination, resourcefulness, patience and frugality. In times of difficulties and storms, she stood as the 'rock of Gibraltar' and became a symbol of faith, courage and dignity. Eventually, she became a grandmother for 21 times and great-grandmother for 24 times."

The Rev. Tovmassian continued to state that Mother Kezlian was also a Matriarch of the Armenian Congregational Church of Detroit for which she prayed, worked and shed tears so that it might be true to its calling. In addition, she was a Matriarch of the ministers who pastored the Armenian Congregational Church of Detroit.

Her children have indicated that they will augment this endowment fund so that greater spiritual service might be rendered to the memory of Avedis and Parantzem Kezlian. This is a most op-

portune decision for it is a great concept to have one's worldly limitations overcome by the perpetuation of the effectiveness of one's possessions on this earth.

DICRAN H. ARMAGHANIAN ENDOWMENT FUND

A fund, in the amount of \$2,000, has been established with the AMAA in the name of the late Mr. Dicran H. Armaghonian of 14 Shady Brook Lane, Old Greenwich, Connecticut by his wife, Arsha Louise. Mr. Armaghonian, principal owner of the Textile Importing Firm located for fifty years at 276 Fifth Avenue, New York City, died on May 7, 1974.

Son of a Protestant minister in Turkey, Mr. Armaghonian was born on August 28, 1885 and emigrated to the United States from Smyrna in 1922 following the Turkish massacre of World War I. He was a leading member of the Armenian Evangelical Church of New York City and the First Congregational Church of Old Greenwich.

Dr. Kenneth Wells, missionary in Siam (Thailand) for forty years, describes him in terms which others who have known him confirm, "I always had the highest regard for Dicran — he was one of the great men I have known. He was a man of the utmost integrity, honest in word and deed, generous and constructive and he valued friendship. He valued the culture and virtues which he had known as a boy and was loyal to the best he had known."

Surviving him are his wife, the former Arsha Louise Yeramian, three daughters, three sisters, and nine grandchildren.

It is a most wonderful thing that his name will be perpetuated with an endowment fund, the income from which will be used for child education.

BROUSA SCHOOL GIRLS' CLUB

By VIOLET E. HARONIAN*

It was sometime in January 1938 that our principal of the Brousa School, Miss Janie L. Jillson, arrived in New York City from Beirut.

After the Turks had taken her school away, she had been obliged to leave Turkey and had gone on to Beirut where she began to help through her friends the newly-established Armenian Evan-

*In 1972, the President, Mrs. Mona Johannes, and Secretary, Mrs. Violet E. Haronian, of the Brousa School Girls' Club, came to the AMAA office, then in New York, and indicated that due to decreased membership they had to dissolve the Club. They wanted to know, however, if they could arrange for the continued support of the club or children sponsored by their Club. Whereupon it was agreed to transfer the balance in their account to the AMAA as an endowed fund the income from which would be used to continue the Child Education Sponsorship. Over the years, many members have added and continue to add to the fund, the total of which now stands at \$3,290.

gelical School. And then, finally, in she had come back home to retire.

It was then that we, the alumni school, got together to welcome the home of one of the members.

It was a very pleasant reunion girls to get together as well as to old principal.

After spending a pleasant evening was resolved that we would meet at least once a month, not only socially with the suggestion of Miss Jillson help as many poor students as we in the name of our Brousa School that this financial help should go to the Armenian Evangelical School in Beirut. Secondly, we resolved that we call our organization: "Brousa School Club."

We have successfully carried out our aim. We got in touch with almost every member in every state. We have many, many pleasant meetings and raising affairs. To my sorrow, they have brought our social gathering to an end. Many members have passed and some of us are now in poor health.

However, we have found the way to have been given the assurance that scholarships will continue.

This is possible because of the endowment fund we have established the Armenian Missionary Association in America.

I am most grateful to our survivors for having answered the call most generously to make it possible to perpetuate our club's name and its works!

The Brousa School Girls' Club members wish to pay tribute to and bring recognition upon the late Mrs. Y. Dingilian, who, though had no official title, did more to keep our Club than anyone of us through her untiring efforts.

(Cont. from page 3)

"How truly wretched would be the condition indeed if everyone along the way starting with our parents lived for themselves? Even our relationship with Christ, our personal Lord and Savior, would be in doubt if someone had to live for himself alone by withholding the gospel message from us.

"We are all recipients at one time or another. Do we respond to God's opportunities for fruitful labor? Any less than our best is shortchanging humanity, and ourselves. Thank God for His gifts and the opportunity to put them to use. How terrible it would be to waste even a moment, let alone a lifetime."

We serve that Lord who said, "He who saveth his own life shall lose it and he who loseth his life for my sake shall save it."

By THE E

MISSION IN IRAN

Through the efforts and cooperation of the local Armenian Evangelical Church and the substantial support of the American Action Chretienne, Swiss Friends of Armenia and the Binshian Memorial Program, the Reverend Nerses Khachadourian, since 1966, has been leading and leading the Armenian Evangelical Church and community in Iran with its 200,000 inhabitants, ranks third in the Diaspora extended only by the Armenian community in Lebanon and Syria and the United States. New churches, sports centers, social facilities and educational buildings have revitalized life in Iran, particularly in Teheran. The 24 schools can cater to 12,000 students. The Armenian Evangelicals have two schools, one in Teheran and the other in Isfahan, a total student population of 402.

We were privileged to have the Rev. Mrs. Khachadourian amongst us. She attended the Biennial Assembly of AEU-NA in Waltham, Mass. and Khachadourian met with the Board Directors of the AMAA when he stated the work being done in Iran expressed his and the church's deep appreciation for the generous assistance rendered by the AMAA for Christian work in Iran.

The Armenian Evangelical Church Community, with its government-recognized and organized status, brings an important share to the total on-going Armenian life and work. Through various activities such as twice-weekly religious services in three different places, Junior and Senior Youth Christian Endeavor meetings, prayer and study gatherings, audio-visual work, evangelism, youth conferences, church and camp programs for underprivileged children, material aid to the church for hospitalization and medical care, a home school and a regular educational program the Armenian Evangelical Community is contributing substantially to Armenian existence in two centers — Teheran and Isfahan (New Julfa).

There are serious religious, social and educational needs in Iran with the added necessity of building facilities:

1. Religious

There is need to cultivate religious knowledge to dispel Biblical ignorance, develop Christian literature including apologetics in the Western dialect, to have an adequate conference center to engage in extensive "upbuilding" activities, to prepare trained local religious leaders and educators.

2. Social

On inquiry if there are individuals and families in physical and psycho-



logical need, the Reverend Khachadourian responds: "Yes, there are many old and helpless individuals in need of assistance. Our church in Teheran alone provides material help to sixty (60) families. We organize 21-day Summer camps for many undernourished children. We serve hot lunches at the school to 60 children. We also provide material aid to people with chronic illnesses as well as for hospitalization and medical care for others suffering from illnesses. There are, in addition, the mentally disturbed and broken families without the abundance of American-styled human institutions."

3. Educational

The schools need constant up-grading to meet the local government demands, better and healthier facilities, improved salary and benefit conditions for teachers. At the moment, there is need for an able young principal to replace the more than 80-year old principal of the New Julfa Anousherevan School who continues to serve since his pleadings to replace him remain unheeded.

4. Building Facilities

The immediate need is for a modern Christian Center in a thickly populated Armenian quarter in the outskirts of Teheran in which youth and adult work could be centralized. Land for this purchase has already been purchased but the response of a benevolent Armenian is awaited.

We ask your prayers and continued support for Rev. N. Khachadourian and others listed below who so ably minister in Christ's Name in Teheran:

Rev. Nerses Khachadourian, Pastor

Rev. Ghazar Thomassian, Pastor, responsible for services in Majidieh where many Armenian families are settled; a rented house is used for prayer meetings.

Mr. Nicol Mouradian, President of the Church Corporation.

Mr. Tadeos Michaelian, Executive Secretary of the Bible Society, a layman and free preacher who is always ready to be of help to the church.

Mrs. G. Khachadourian, evangelist and one responsible for ladies' meetings, principal of the Sunday School, and supervisor of the hot lunch service at the school.

Miss Arpine Mahshigian, commissioned by the AMAA and responsible for the Christian education activities and is leader of the Christian Endeavor.

Miss Hasmik Nahapetian, Part-time Secretary, responsible for English correspondence.

Miss Seda Shamirian, Secretary.

Miss Arpine Mahshigian reports that she is quite busy with Gohar Mesrobian School choir rehearsals. The children sing songs in Armenian, Persian and in English. Arpine is continuing her youth and Sunday School activities, Daily Vacation Bible School in four locations — Teheran, Narmek, Majidieh and New Julfa, Isfahan. She also held a retreat for 66 junior youth. Those who attended felt blessed by the Holy Spirit and returned to their homes with a great joy in their hearts. Arpine expressly asked, "Remember the work of the Lord in Teheran in your prayers."

The future in Iran is bright. Under the sovereignty of the most progressive and benevolent Shah, His Imperial Majesty Muhammed Riza Shah Pahlevi, the Armenians in Iran can look forward to a golden age. The time is now! As Shakespeare put it,

"There is a tide
In the affairs of men
Which taken at the flood
Leads on to fortune;
Omitted, all the voyage of
their lives
Is spent in shallows and
in miseries."

Let us ride the tide of opportunities in Iran.

WHAT MAKES OUR YOUTH FELLOWSHIP TICK?

By KARL V. AVAKIAN*

The Pilgrim Armenian Congregational Church Youth Fellowship has the answer! Our youth group "ticks" because about five years ago we were given new direction, slowly getting away from the club-like atmosphere. As a result some accepted Christ, "and our leader, Karl Avakian," claim the youth, "kept us on course." At that time, when the college group was non-existent, a handful of turned-on high school graduates accepted the challenge of organizing a college group. These members became the core group of a growing movement, learning to witness, love, cooperate, direct and have fun in the Lord.

Today, after many years of hard work, we have three groups, where seventy or more young people attend every Sunday. Organization and cooperation are strengths of the group. Members are willing to do their share, even if it is something they don't particularly like to do, because they know it is their responsibility as leaders and helpers. There is love and care in the group. There is devotion of time and energy, a genuine interest in matters of the youth and the church. This has been possible because our goals are primarily spiritual, and we have developed ourselves through prayers, Bible studies, lectures and sharing; we have attempted to become an open group whose purpose is to spread the Good News.

The church leadership and membership have supported our projects, contributing their time, expertise, and money readily. At our recent youth banquet the ladies prepared Koofa and Borag for five hundred and sixty people. Many helped in different capacities. Fifty parents and friends donated one thousand and sixty seven dollars, enough to cover all our expenses. The proceeds from this banquet will help cover part of our Eastern States tour expenses. This will enable us to attend the First Youth Assembly of the Armenian Evangelical Churches of North America. The following is part of our thank you letter, and best describes our feelings.

"Greetings from your younger brothers and sisters in Christ.

We thank you for your one hundred percent support of our youth banquet. It

is so hard to express our appreciation to you, our parents in Christ, for your continued support of our trip to the Eastern States. Your encouragement in all our projects has given us even greater initiative to serve our Lord as His ambassadors.

God has been so giving to us that if all goes accordingly, we'll be going all the way to Boston to expand our fellowship. Your support is helping a once great notion into 'Boston here we come!' It is our hope and prayer that we will live up to your expectations and be worthy representatives of our Lord and church."

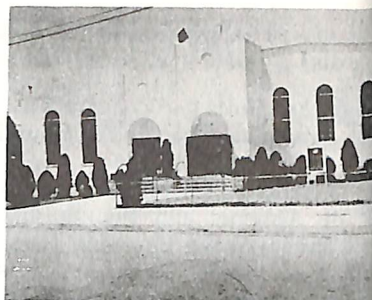
This continued loving and sharing relationship with our adults has and will prove an invaluable learning experience.

The above statements by our youth are real, very encouraging and uplifting. We have had joy and unity in the group, Christ has been the common denominator, our "raison d'être." We also have had our difficult moments, experienced the agonies of self evaluation and human frailty, discovered the price of Christian discipleship, and the cost of true commitment.

We have had apathy and complaints. But we have been fortunate to slowly gain the maturity and the strength to work out difficulties and differences, to look beyond ourselves. We have had, among some, the lack of discipline, concern and responsibility. But we also have those who are willing to serve, those who are committed to the proposition that the life prescribed by Christ is not a dull ambiguous probability, but an exciting, practical, worth passing-on reality.

We have been blessed by a very talented, intelligent and committed group of young people willing to put their commitment on the line, willing to pass it on. A good example was our youth banquet.

About a hundred young people worked and participated. They worked long hours planning, decorating, serving, setting tables, cleaning up, preparing for the excellent program, and smiling. True, at times some were perhaps irresponsible, still many helped. The last part of the banquet program was a testimony in word and song. It was late. We were tired. Still the songs were sung better than ever in harmony and praise. In the words of the prophet Joel, our dreams had in part been realized because God had poured out on us His Spirit. (Joel 2:28-29) The many hours spent in small and large Bible study groups, on the college campuses, in homes and at the



Bethany Church, Oakland

The Spirit of Bethany

By ARMEN SEKLEMIAN*

The Bethany Armenian Congregational Church of Oakland first met for its first session on March 5, 1925. It was organized as a church on December 7, 1930. The following distinguished roster of members pastored the church during its history: Reverends H. A. Kartoziyan, V. Hamyan, M. G. Papazian, M. Aijian, S. Hovghoian, M. Koeroghlian, K. Bedrosian, Boudakian, Ted Lyons, H. Apkarian, Alexanian, Th. Daghlarian and Haroymenian religious and cultural center.

On September 19, 1965 at a membership meeting of the Church it was decided to dissolve the Church effective January 1, 1966, that the church property be sold, that the fund created be used through the AMAA to build a new Bethany Church building in the Near East where most needed. The votes were 13 in favor, 2 against and 3 abstentions.

On December 29, 1965, at the session of the Church Council, the board of the church building was approved and called "Bethany Fund Trust." The name "Bethany" is not permitted in any of them, but the "Spirit of Bethany" is living in all of them.

*Mr. Armen Seklemian, Secretary of the Fund Trustees from 1966 to 1972, has this as a final report of the Trustees to the members of the Bethany Armenian Congregational Church. Minutes of the Trustees, closing of the Church, outline of events, place of church records are available in the office for those who may desire copies.

church, studying and sharing on theoretical and practical levels. Ruth Parmelee, supporter of the Is-hanced spiritual growth and will definite asset in the future. Many joined in church membership, and the responsibilities involved. The missionary giving has tripled over the year. They are supporting a mission student and his family substantially on a monthly basis, and have pledged hundred dollar scholarship to Hail College in memory of a brother in. It should be noted that these come from our youth's earnings on from projects. Our collegians in charge of the Junior High fellow Soon they will help out with the school. It is also our hope and prayer we will serve beyond the confines of church, come next September. As our young people said, "We've a long ways, and have a long way go!"

appointed by the Council to confer the AMAA as to where and how the was to be used. Appointed were: Bertmenian, Mrs. P. Alexanian, A. mian, H. Yeremian, and V. Gaza-

the Board of Trustees met regularly consider appropriate ways to use the and from 1966 to 1972 the follow-

distributions were made:

ember 1966\$10,000
ilding Fund of Toronto, Canada church.

ber 1967 10,000
rgouty Church, Greece.

ary 1968 5,000
ntevideo Church, Uruguay.

ary 1968 3,000
ons, France.

1970 18,000
lotted to Teheran, Iran building pro-

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the American Board of Commissioners contributed the services of Dr. Parmelee for post-war medical work in connection with the Near East Relief in Harpoot where thousands of war orphans had been gathered.

From 1923-1941, the services of Dr. Parmelee were contributed to the American Women's Hospitals to do hospital work for the Asia Minor refugees in Greece. During this time, she established and conducted a hospital of 100 beds, founded the first school of nursing, was appointed Director of all American Women's Hospitals in Greece, made Advisor to various Greek institutions and organizations, appointed Member of the Administrative Council and Scientific Technical Director of the School of Nursing. She was also responsible for opening the Children's Hospital, "St. Sophia," under the Patriotic Foundation of Social Welfare and Prevention. During the Greco-Italian War (1940-41), she was a member of the Archbishop's Committee for giving relief to bombarded families, Consultant at the Seventh Military Hospital, Founder and Director of a center supported by the American Women's Hospitals for giving medical relief to civilians suffering due to the war, and a member of the Greek War Relief Committee for war victims.

From 1943-47, Dr. Parmelee was loaned to the Near East Foundation to do medical relief work for refugees outside of Greece involving work with UNRRA. During these years she took over from a British Army Captain the responsibility of Senior Medical Officer for 8,000 escapees from the German Occupation and

following the liberation of Greece in the Fall of 1945, UNRRA assigned her as Regional Medical Officer for the Cyclades Islands (nine islands). The balance of her four-year period of service under Near East Foundation (1946-47) was spent as Medical Adviser and Director of the School of Physical Therapy.

After a year of absence in the U.S., the American Board, in 1948, sent Dr. Parmelee to serve in Pierce College in Elleniko, Greece. As a teacher of Hygiene she gave courses to high school and college students in Personal Hygiene, and Medical Information. She was actively engaged in this work until her retirement to the U.S. in June, 1953.

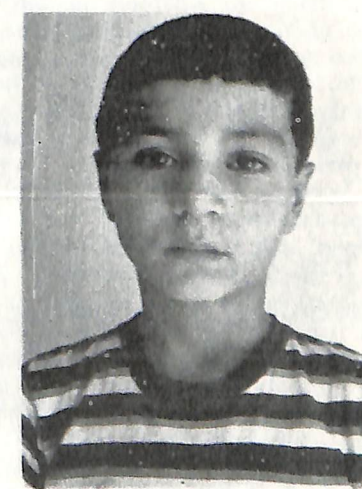
Dr. Parmelee's dedicated life to the sick, orphaned and deprived receive worthy recognition from statesmen and royalty alike. She was awarded the "Silver Cross of the Chevalier of the Order of the Savior" by the exiled King George II of the Hellenes in 1923; Citation for "Outstanding and Meritorious Service" by General Sir Bernard Paget, British Commander of the Middle East Forces, in 1945; Appointment by H.M. King Paul of the Hellenes as "Commander of the Royal Order of Efpia" received in the U.S. in May, 1954.

Dr. Ruth Azniv Parmelee, friend of the late Altoon and Sarra Saprichians, had a warm heart for deprived Armenians. She was the sponsor of an Istanbul Youth Home child, Sebu Yegbasyan, for whom she made a substantial advance payment so that he would not be deprived of care and schooling.

The Board of Directors salutes Dr. Parmelee for her humanitarian endeavors.



Dr. Parmelee with an armful of Armenian and Greek refugee babies (Greece, 1923).



Sebu Yegbasyan

The AMAA office staff meets weekly on Wednesdays at 9:00 a.m. for a brief devotional period. In recognition of our dependence on God and desire to pray for one another and the work of the AMAA and those working in the mission field, the office staff cordially invites interested persons to join them during the weekly devotional period. Those unable to be present bodily may set aside 9:00 a.m., Wednesday, as a time of prayer to uphold the efforts of the staff.

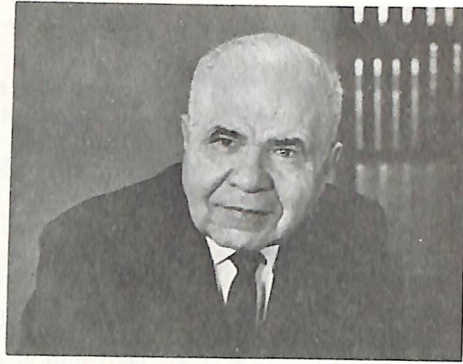
*The following is a composite of articles written by members of the Pilgrim Armenian Congregational Church youth, at the request of the Editor who was both impressed and inspired by the participation of the youth in the Banquet they had organized in Fresno and at which the Editor was present. The article was edited and completed by Karl V. Avakian, Christian Education Director of the Pilgrim Church.

SARKIS BOGOSIAN BEQUEATHS HALF OF HIS LAGUNA BEACH ESTATE TO THE AMAA

Mr. Sarkis Bogosian, a committed Christian and a businessman of high ethical standards, died as a result of a tragic accident on April 13, 1972 having been struck by a car. He was very well-known to the Executive Secretary of the AMAA, Dr. G. Chopourian, not only as a friend, but as one of his parishioners during his pastorate at the Armenian Martyrs' Congregational Church in Philadelphia. At that time, Mr. Bogosian had made inquiries of Dr. Chopourian regarding the best use of the Laguna Beach Estate as a donation and the Executive Secretary had recommended the income for higher education. Mr. Bogosian bequeathed half of his Laguna Beach Estate (valued at \$160,000) to the AMAA and the remaining half to the ASA and the AGBU in equal shares. The income of this property will be used for scholarships at Haigazian College.

Born to Boghos and Mariam (nee Babian-Der Haroutunian) on August 1, 1895 in Chunkoosh and the grandson of a priest, he received his 8th grade education in his home town with the prospect of preparing for the Christian ministry in Kharpert. But disillusioned by the treatment the Armenians received by the Turks, he left his home town on May 11, 1911 and disembarked in Philadelphia on September 13th of the same year. After working for his uncle for a few months, he went on to Milwaukee to work in a shoe factory. He planned to return home to Kharpert in 1913 to please his parents. Before doing so, he entered an apprenticeship for photography to use as a vocation back home. With the outbreak of World War I, prior to his return, he was unable to execute his plans. The last message received from home on March 7, 1915 stated that his parents were glad he was not in Kharpert. His parents had become victims of the Turkish Armenocide.

He was proud to be inducted in the U. S. Army on September 19, 1917 and expressed genuine patriotism when he said, "Now is the opportune time to show my appreciation to my newly-adopted country which received me with outstretched arms and saved me from the savage Turks." Honorably discharged in 1919, after duty in France, he returned to Philadelphia, served on the staff of photographers at the New York Shipyard in Camden, N. J. and opened his first photography shop in 1920. He became well-known as a successful camera shop operator, but more than that, he came to be known as an honest and reliable businessman.



A firm believer and a church lover, he established membership with the Armenian Martyrs' Congregational Church and served in various official capacities. He had a deep sense of trust in God's providential guidance and care which philosophy is evidenced in his autobiography: "In all the activities I undertook, it seemed that Unseen Hands of the Lord have led the way." Undoubtedly, it was this very belief that made him optimistic in life and a generous steward of God who has created all of his children as trustees in this world to administer His gifts to people with love.

Mr. Bogosian is survived by his sons, John and Edward and four grandchildren. Both of his sons have served the Philadelphia Branch of the ASA as president. John has also served as Central Executive Committee president and chairman of the Board of Trustees as well as chairman of the Scholarship Committee and is presently a member of the Board of Trustees of the ASA. His sons have also been charitable to the Armenian Missionary Association of America.

It was Mr. Bogosian's belief that a man must give to this world a little more than he has received. In making his estate "work" after his death, he has complied with his own conviction. The Board of Directors, while saddened by his departure, are mighty proud of Mr. Bogosian's commitment to human needs.

The President of the AMAA, Mr. George Philiposian, and the Executive Secretary, Dr. G. Chopourian, had the pleasure of meeting the above ten Armenian theological students at NEST in Beirut during their May visit. The students, from left to right, are: Standing—Tateos Michaelian, Manasseh DerGarabedian, Bagdo Khochikian, Soghomon Kilaghbian, Hagop Orchanian, Afram Nassau, Hovhannes Kevrekian. Kneeling—John Makkosian, Peniamin Aroyan, Samuel Tashjian.



Sincere Condolences

- In one or more of the following ways, the Association has learned of the AMAA donor members listed below:
1. The friends or immediate relatives of the deceased AMAA member have notified the AMAA office of their death.
 2. The AMAA was made beneficiary of a will or an estate.
 3. The AMAA was designated as the recipient of gifts in lieu of memory of the deceased.

There may be other members of the AMAA who have departed from whom we are not aware or overlooked. The Board of Directors request that the AMAA office be notified of any such deaths so that the opportunity to extend its belated condolences to the families of the deceased through the medium of this letter.

- Mr. Garabed Manoogian, Danvers, Mass. Jan. 1972
Mr. Krikor Jucknavorian, Watertown, Mass. Feb. 1972
The Rev. Socrates M. Machitar, Port Chester, N. Y. February 1972
Mrs. Takouhie Medzarentz, Drexel Hill, Pa. February 1972
Mr. Taft Mardirossian, White Plains, N. Y. February 1972
Mrs. Louise Janjigian, Fresno, Calif. March 1972
Mr. Vahan Yeramian, Brooklyn, N. Y. March 1972
Mr. Dicran M. Boyajian, Philadelphia, Pa. March 1972
Dr. Levon Terzian, Kensington, Md. March 1972
Mr. Levon Kassabian, Philadelphia, Pa. March 1972
Mrs. Aroosiag Shirajian, Cranston, R. I. March 1972
Mr. Harry Pause, Providence, R. I. May 1972
Mr. Dicran H. Armaghianian, Old Greenwich, Conn. May 1972
Mrs. Kaghany DeMirjian, Upper Darby, Pa. May 1972
Mr. John Manishag, Bayside, N. Y. May 1972
Mr. Vahan Tatarians, Englewood Cliffs, N. J. May 1972
Mr. George DerMatteosian, Watertown, Mass. June 1972
Mr. Puzant K. Guzelimian, New York, N. Y. June 1972

ADDRESS CHANGE? DUPLICATE MAILING?

help us maintain an accurate mailing list by notifying us of a change or on in your address, or furnish us with any information relevant to our which will be of assistance to us.

follow the following procedure and provide:

Old Address (very necessary to enable the office to find names and addresses which are filed under zip codes)

Address
City or Town State Zip Code
needed Change or Correction in Address

Address
City or Town State Zip Code

case you receive duplicate mailings, please cut out duplicate address not used and return to the office with a notation DUPLICATE or REMOVE.

NEEDS IN AMAA OFFICE

Needed	Cost
Typist Machine	\$ 1,400
Bell (Chimes)	50
Typewriter (2nd)	\$ 520
Typewriter (3rd)	520
Typewriter (4th)	520
Typewriter (5th)	520
g Machine	1,000
g Machine	500
pe Inserting Machine	1,800
omatic Addressing Machine	3,000
Speed Mimeo Machine	906
Speed Stamping/Sealing Machine	900
Book Maker	250
d Drawers	120
riter Table I	59
riter Table II	59
typist Program Perforator	300
Alarm System	700
Cabinet	300
Building	100,000

Furnishings for 8 rooms in new office 12,000

Responded By
Mr. and Mrs. Charles Zoolalian

Miss Ruth Philiposian, \$50,000
Mr. Stephen Philiposian, \$50,000

Total reported to March, 1974 \$4,775
Miss Laur Munroe 50
Mr. Thomas Munroe, III 75

Balance needed \$4,900
7,100

want to remind our supporters regularly of these needs until we have all of the items answered for. It's your MOVE next.

Trusting in God, and for His sake, I would like to enter into partnership of service with the A.M.A.A.

Enclosed please find my check in the amount of \$.....

Use the gift for (state purpose):

Name

Address

Please make checks payable to the Armenian Missionary Association of America, and mail to A.M.A.A., 140 Forest Avenue, Paramus, New Jersey 07652.

Your contribution is tax deductible 9/74

BOOKS, BOOKLETS AND RECORDS RECEIVED

- THE LIONS OF MARASH
Stanley E. Kerr
State University of New York Press,
Albany, New York\$15.00
An eye-witness account by an American Near East Relief official of the tragic events which resulted in the annihilation of the Armenian population of Marash.
- A BRIEF HISTORY OF ARMENIA
Rev. Sarkis Papajian
Armenian Evangelical Union of
North America\$ 2.00
- OUR ARMENIAN CHRISTIAN HERITAGE
G. H. Chopourian
Armenian Evangelical Union (Reprint)\$ 1.50
- ARMENIAN CHURCH ARCHITECTURE
Lawrence K. Cone (Conedrajian)
Heath Cote Publishing Co. N. Y.\$10.00
Church architecture exemplified in stone built throughout the ages.

LIST OF AVAILABLE BOOKS

(LEGEND: pb = Paper Bound; hc = Hard Cover; * = In Armenian)

- * 1. ARMENIAN EVANGELICAL UNION OF THE NEAR EAST, (hc).....\$2.50
Hokevor Yerker
- * 2. ARMENIAN EVANGELICAL UNION OF THE NEAR EAST, (pb)..... .50
Krisdonyah Undaneekin Teru Ungerootyan Mech
- * 2a AEU-NE — Armenian Evangelical Hymnal, (with music) (hc) 5.00
- * 3. ARMENIAN MARTYRS' CONG. CHURCH, Phila., Pa., (pb)..... 1.00
Seervadz Avedaranagan Yerker
4. ARPEE, Leon. A Century of Armenian Protestantism, (pb)50
- * 5. ATHANAS, Hour A. A. Nushooylnr Yev Nushkharner, (pb)..... 3.00
- 5a ATIKIAN, Martha. Armenians' Names, (hc)..... 3.50
6. BABOIAN, Rose. The Art of Armenian Cooking, (hc)..... 6.95
7. BARSUMIAN, Nazareth. Stowaway to Heaven (Contrib.), (hc).....
8. BEDIKIAN, Rev. A. A. The Golden Age (Spanish Only), (pb.) 2.00
- * 9. BEDIKIAN, Rev. A. A. Kissagaran, (pb)..... 2.50
- * 10. BEDIKIAN, Rev. A. A. Jrak (Vols. 1, 4, 5), (pb)..... ea. 2.00
- * 11. BEDIKIAN, Rev. A. A. Martik Yev Jamanagi
Mudadzoumner (Contrib.) (pb/hc)
- * 12. BEDIKIAN, Rev. A. A. Dzaghgagh Mudadzoumneroo,
(Contrib.) (pb/hc)
- * 13a BIBLE, O.T. and N.T. 8 3/4 x 10, Lg. pr. (hc) 10.00
- * 14. BIBLE, N.T., No. M243X, 5 3/4 x 4 1/4, lg. pr., leather 6.50
- * 16. BIBLE, O.T. and N.T., 5 x 7, small print, (hc) 5.00
- * 16a BIBLE, O.T. and N.T. Mod. No. 53, 8 1/2 x 5 3/4, leather—gilt edge. 18.85
- * 17. Bible, O.T. and N.T. No. M50x, 5 1/4 x 7 1/2, med. pr., (hc) 5.00
- 17a BOYAJIAN, Dicran P. The Case for a Forgotten Genocide, (hc) 15.00
18. CALIAN, Carnegie S. Grace, Guts and Goods, (hc) 4.00
- * 19. CHAKMAKJIAN, Rev. H. A. Hye Avedaranagan Yegeghetsin
Yev Hye Joghovoortu, (pb)50
50. CHOPOURIAN, Dr. G. H. The Armenian Evangelical
Reformation: Causes and Effects, (hc) 5.75
(All proceeds property of AMAA)
- 50a. CHOPOURIAN, Dr. G. H. Our Armenian Christian Heritage, (pb)
Appropriate for Teenagers. (All proceeds property of AMAA)..... 1.50
- * 51. DER-KRIKORIAN, Ashot, Aypenaran, Book I, (hc) 1.00
- * 51a DIRARIAN, Roupem, Nor Aypenaran, Book II, (pb) 1.00
52. DOWNING, Charles. Tales of the Hodja, (hc) \$7.50
- * 53. GOERGIZIAN, Rev. A. A. The Paulician-Tondrikian
Movement in the Armenian Church (hc)..... 5.00
- * 54. GURLEKIAN, Rev. Hagop. Genatz Arachnortu, (pb) 1.50
- * 55. GURLEKIAN, Rev. Hagop. Hayoun Hrashali Koyadevoumu, (pb) 2.00
- * 56. HACHIAN, Rev. N. K. Hokegan Hooyzer (w/contribution) (pb/hc).....
- * 57. HAGOPIAN, Jack S. Hayadrop, (pb) 5.00
59. HARTUNIAN, Abraham H. Neither to Laugh Nor to Weep, (hc)..... 5.00
- * 60. HASSESIAN, Rev. Herald A. G. Sects From the Point
of View of Christian Truth (pb) 5.00
61. HASSESIAN, Rev. Herald A. G. Lenten Meditations, (pb) 1.00
- * 62. JEDIDIAN, Mr. Hovannes K. Hadundir Badmuvadzknar
(Vol. 4 only) (pb) 2.00
- * 63. KARAGHEUSIAN FOUNDATION, Vorperoo Hayr Ananoon
Pareraru (Contrib.), (pb)
- * 63a KASPARIAN, H. Mayreni Lezou, Book I, (pb) 2.00

- 64 KASSOUNY, Rev. Yeghia S. Trailblazers at Dawn, (pb)
- * 65. KASSOUNY, Rev. Yeghia S. Loossashavigh, (hc)
- * 66. KASSOUNY, Yervant H. Rupen I and the Founding
of the Rupenian Dynasty (pb)
- * 67. KASSOUNY, Yervant H. Haigazian, Armenological Review,
1972, 73, 74 (pb)
- * 68. KASSOUNY, Yervant H. Amit (Diarbakir) Dikranagerd
(Fargheen) Shupotu Hye Badmakrootyan Mech (pb)
- * 69. KEYISHIAN, Hovhanness H. Surdee Zeghoumner
70. KRIKORIAN, Rev. M. P. The Adjective of Antioch, (hc)
- 70a KRIKORIAN, M. P. The Apocalypse of Jesus Christ, (hc)
71. KUDIAN, Mischa. The Bard of Loree, (hc)
- 71a LADIES ASSOCIATION OF THE FIRST EVANGELICAL CHURCH
OF MONTREAL. Tasty Armenian Dishes
- * 72. LEVONIAN, Rev. Puzant S. Poghokaganootyan Yev
Katoligootyan Darperootunneru, (pb)
- * 72a MACKITAR, Rev. S. M. Life's Stage: Tears and Smiles, (pb)
- * 73. MARK, John. Plan of Salvation (pb)
- * 74. MOORADIAN, V. Ooghetooytz Ankliern Lezvee (hc)
- * 75. MOORATIAN, N. S. Budneshee Vura (pb)
77. NIGOSIAN, S. A. World Religions (pb)
- * 77b PRO-KOMITAS CHORAL SOCIETY, Record, Stereo
- * 78. PUBLICATION FROM ARMENIA, Namagnern Yen Badmoom
79. SACRED MUSIC CHORALE, record, mono
- * 81. SAPRICHIAN, Altoon and Sarra. Mangagan Meghetiner
(Children's Melodies) (hc)
- * 82. SARIAN, Rev. Khacher T. Avedaranee Tsoiker (pb)
83. SARIAN, Rev. Khacher T. A Voice From the Other World
84. SARIAN, Nerses. I Shall Not Die (pb)
- * 85. SHNORHOKIAN, Rev. Manasseh H. Krisdoneagan
Gyanki Himnakareru (pb)
- * 86. SISLIAN, Rev. K. Hop (Vokhperkootune 3 Arar) (pb)
- 86a TEMPLE, Helen. Of Whom the World Was Not Worthy
(Story of Rev. Samuel Krikorian) (pb)
- * 88. YEGHIAYAN, Puzant. The Separation of the Armenian
Catholic and Protestant Denominations in the
19th Century (hc)
89. ZAMKOCHIAN, Berj. Armenian Organ Mass

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